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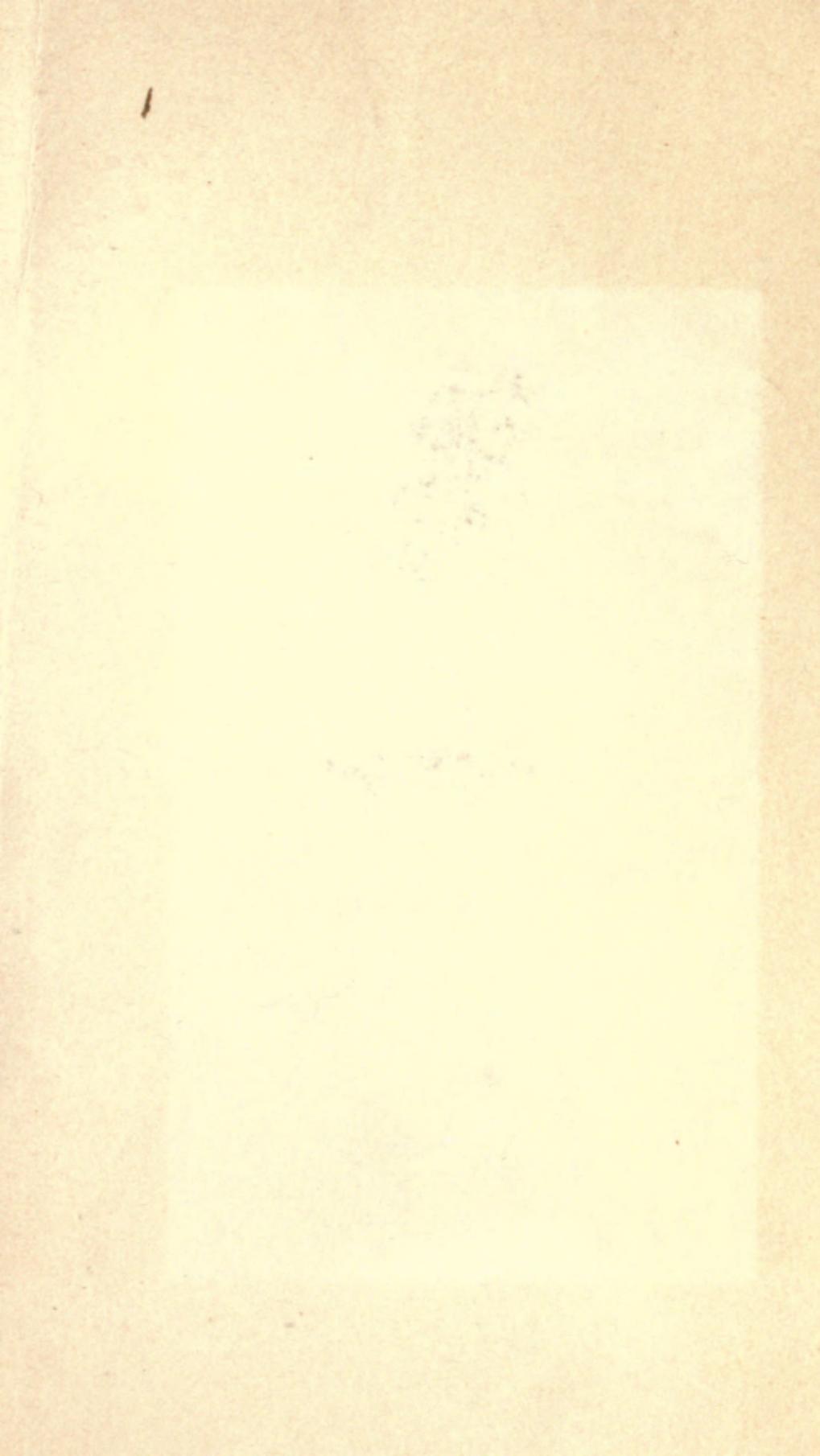
A Guilty Conscience makes
a rebel

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A Guilty Conscience makes a REBEL;

O R,

R U L E R S

No Terrour to the GOOD

Prov'd, in a

S E R M O N

Preached on the

Thirtieth of JANUARY, 17¹²₁₃

B E I N G

The Solemn Day of Fasting and Humiliation for the Execrable Murder of CHARLES the Martyr, of Blessed Memory.

A T T H E

Parish-Church of St. ETHELBURGA.

With a PREFACE, reflecting on a late Pamphlet, call'd,

The ASS and the SERPENT.

By LUKE MILBOURNE, a Presbyter of the Church of England.

L O N D O N:

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TO THE

READER.

WHEN I had done my Duty on that Black Day of the Martyrdom of Charles I. of Blessed Memory, One put into my Hand, a Pamphlet, call'd — The Ass, or the Serpent. — The oddness of the Title made me read it presently; in doing which, I read the Ass in every Page. and found, tho' not the Wisdom, yet abundance of the Malice and Venom of the Serpent; and, That the Author valued Himself upon being one of those who stops his Ears to the Voice of the Charmer, tho'
p. 17. he charm never so wisely. — The Preacher of this peaceable Discourse, it seems, is H. Peters, Junior, alias Thomas Bradbury, a Predicant of D.W. Mission, and blessed almost with a double Portion of his Ordainery Fiery Spirit, and ungrounded Insolence.

I can't imagine who told this Atheological Boutefeu? That when Jacob blessed his Sons, he designed to expose any of them, as Asses for their Stupidity, Lions for their Ferity, Wolves for their Rapacity, or Serpents or Adders for their Mischievous Temper. Who told him, That it was a sign of Stupidity to love Rest, and to delight in a pleasant and a fruitful Country? Who told him, That Issachar was resembled to an Ass for his Stupidity, and not rather for his Strength and Patience, and general Usefulness? Who told him, That there was no other Animal forbidden to be devoted to God, but an Ass? If he had read his Bible well, he'd have found another Creature, of a Nature much like himself, whose very Redemption Price Deut. 23. 18. was not permitted to be brought into the Sanctuary. I wish too, he had let Us know what those Civil Liberties were, which the Tribes of Israel enjoyed, and which Issachar parted with so tamely? Whose Tyranny Issachar submitted to more than Others, unless he designed to reflect upon the Government of God himself, of God's High Priest, of his Judges, or of his Kings? Either he bids Defiance to them all, which any but an Ass

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Ass may discern, or else his whole Harangue is nothing but a Scandalous Libel against the Pious Patriarchs, good Jews, good Christians, of all Ages, and against all Governments and Governours, Spiritual and Temporal, and is, perhaps, the most consummate Piece of Ignorance and Impudence that was ever vented, since the Days of his Ancestor, Hugh of infamous Memory.

The Liberties which this Issachar is supposed, by this admirable Textuary, to give up so like an Ass, are no where spoken of in Scripture; no where mentioned, or so much as hinted at in Jacob's Blessing. Issachar could have no distinct Liberties from his Brethren; God governed Israel Himself, and that absolutely, even before the Horeb Contract: The Judges and Kings, in all Things not directly determined by the Law of God, governed Despotically, and came up in every particular, to Samuel's מִשְׁבֵּח
מִשְׁבֵּח Declaration. And what the Ten Tribes got by their Revolt from the House of David, was only what this Gentleman and his Friends would fain be at, viz. A Toleration of any Religion but the true. All his Talk of the Liberties of Issachar, or of Dan, are only the Chimerae of his own empty Brain, and the Deductions from his absurd Hypothesis are Idle, Impertinent, False, and Seditious all together. The Lot of the Tribe of Issachar, was, indeed, exceeding fertile; they were consequently obliged to pay more of Tribute and Taxes to God and the King, a terrible Burden than those Tribes, whose Soil was less Productive; But Issachar, seeing his Lot so Pleasant, and himself the more secure of Rest, by having so strong a Barrier of the other Tribes, he strongly applyed himself to the Improvement of his Land, and without Reluctance, submitted to the Disproportion. This our Young Hugh could never have brooked; down with Religion, down with Spiritual and Temporal Government; Let Sword and Fire disturb the Rest of a happy People, and desolate a pleasant Land, the Liberty of any, or no Laws, or Religion, is worth all the Expence of Blood and Treasure.—So sang the Rebellious Saints of old; so preached Hugh Peters, and we see that Devil of Sedition, is not yet cast entirely out of the Party.

I am one of those who never yet preached up Passive Obedience; but if all those who have done it, Wiser and Greater Men than I, must be called Asses for it, they'll all prove like that of Balaam, when God open'd his Mouth; and while they hold true to their own Doctrine, the dullest of them will sufficiently reprove the Madness of this false Prophet.

His Intimation — is certainly the most Brutish and farthest from the Spirit of Christianity that ever fell from the Lips or Pen of one who called himself a Christian; If

p. 3.

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sachar was a strong Ass, and therefore able to have done mighty Feats — Therefore, all who are strong enough ought to resist their Governours, if they do not please them: Of Issachar's Stupidity, in particular, no Critic, no Commentator ever thought, no History ever made Report, till this Romancer found it, endorsed, I suppose, on the famous Original Contract; and it may be, he'll find none beside himself, who dares Blaspheme Scripture, as he has done in the forecited Page. As for his Political Maxim laid down there, God's Word has sufficiently confuted it, shewing every where, That none but those who are alienated from God, can be Guilty of Sedition, or Rebellion: None but Evil Doers are afraid of their Lawful Governours, as I have shown in the following Discourse.

He should certainly be a Man of Courage, for his very Soul is an Enemy to Peace. He lays about him, without Fear or Wit,

and he's certainly the first who ever pretended to fill Hell

p. 4. with such as Fear God and Honour the King, and will not meddle with those who are given to change.

— But he writes of Heaven and Hell, just as Aretine would have done of God. He never Dreams of — Working out his own Sal-

vation with fear and trembling, and is therefore, Jude 12. for feeding himself without Fear. — But it's a re-

markable Character, which God gives of a certain dan-

Job 41. gerous Creature. — Upon Earth there is none like 33, 34. him who is made without Fear, he beholdeth all high Things, he is King over all the Children of

Pride. — He may call that Leviathan the Whale, an Animal almost as stupid as the Afs, or the Crocodile, or the Devil, and ap-

ply which he pleases at leisure to himself.

He gives us as good a Character of Patience and Faith, as he does of those who assert Passive Obedience, and would have us be-

lieve, that none can have pure Hearts but Rebels; and,

p. 4. That none can have Patience under a Tyrannical Go-
vernour, but Fools. This was the Cant of 41. when as M. B. and Edmundi Filius & Nepos, Two very credible Authors, tell us, the sober Party, and those who feared the Lord, were all on the Rebels Side, and did not fear the Wrath of the King. But, tho' he never found any such conquering Faith, as he speaks of, in David, or in any Primitive Christian, Yet he

p. 5. boldly adventures to say — It's plain, that People lose their Christianity, with their Liberty. — Yet some teach us, that Israel kept their Religion under as Arbitrary Princes as ever the World knew; and Christianity spread far and wide, under Heathen persecuting Emperors; and any, but such a Novice

To the Reader.

as he, would have known, that the Christians, very early, were numerous enough to have given Check to their Persecutors, had not they learn'd Christ otherwise than he has done; and it's well enough known, That those who talk so much against resisting their lawful Princes by Force, dare speak more home and freely against Whoremongers and Adulterers, and any of the immoral Tribe, than he or any of his Brethren dare; and we dare preach too, against Schism, Sacrilege, Heresy, speaking Evil of Dignities, Sedition, &c. Which he and his Brethren dare not; I think, that neither the Hobbs's, Spinosae's, Collin's, Tyndal's, or Toland's, can more abuse or ridicule that Sacred Word, which makes the Devils tremble, than this presumptuous Son of Ignorance has done in this unparalleled Harangue.

As for St. Paul's Behaviour toward the Magistrates at Philippi, I have sufficiently accounted for that, in my Melius Inquirendum. From this Man's Observation — That an p. 6. Ass can be no more a Pattern under the Gospel, than a Sacrifice under the Law. — I begin to hope, that few will take pattern by him, or give credit to what he asserts; That he finds no Submissions to an unrighteous Power in Scripture; but where the People were not able to do otherwise. No? What thinks he of the strong Ass, in his Text, if he understood it right? Did Moses oppose Pharaoh, when he was in the Head of Six hundred Thousand Men, a greater Army than Pharaoh could ever raise to pursue him? Did David want Strength to have destroyed Saul, when he had him alone in the Cave, or when he found him asleep in the Head of a sleeping Army? Were there not Israelites enow to have overturned David's Throne, when he had so basely cut off the faithful Urijah; or Ahab, when he had murder'd innocent Naboth; or Ahaz, when he had polluted Jerusalem, and the Temple with Idolatry? would not Twelve Legions of Angels have easily baffled the Force of Pontius Pilate and the Jews? Could not the thundring Legion have brought down that fatal Storm upon Marcus Antoninus and his Army, as well as upon the Quades and Marcomans, who had never persecuted them? Or could not Julian's Army have dispatched him soon, whose Malice to Christianity they all knew; and who, presently, to Jovian declared themselves all Christians? But I would beg of Mr. Hugh, to give us one single Instance, out of the Book of God, of one truly pious Man, whoever appeared in Arms against his Lawful Sovereign, if he can.

I cannot find any Thing like an Argument in his whole Harangue, nor one single Text quoted; but which he has blasphemed, profaned, and ridiculed to the utmost of his Power. The Tribe of Dan,

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Dan, so much his Favourite, were no more Serpents in vindicating their Liberties, than the other were Asses in surrendring theirs; but Dan, however, applauded by him, was the most unhappy of all the Tribes; There was some Serpentine Subtilty, indeed, in surprizing the secure Inhabitants of Laish, and Sampson's Birth among them was remarkable; but they never afforded a considerable Man afterwards; and they were the first who fell into Idolatry, and into the heaviest penal Desolations. He says, the Kings of Sodom and Gomorrah, Admah, and Ziborin and Zoar were the first Rebels, it may be, he had never heard of the Fallen Angels, but he seems to envy the Glory of these: In what Bible he found, that Abraham took Five Kings Captives, I am yet to seek; but I don't find that he was a Rebel, and it may be it may go better with Sodom and Gomorrah at the Day of Judgment, than with such outrageous Incendiaries as himself.

Young Hugh was loth to tell us what Moses said of the Tribe of Issachar; Yet we may be sure, that his Prophetic Blessing was not inconsistent with that of Jacob. Moses joyns Zebulun and

Deuter. 33. Issachar together, not as stupid Asses, but as a wise Generation — They shall call the People unto the Mountain, says he, There shall they

offer the Sacrifices of Righteousness, for they shall suck of the abundance of the Seas, and of Treasures hid in the Land. — And he was as loth to let us know,

I Chron. 12. 32. that those Men who came to David, who had understanding of the Times, and who knew what Israel ought to do — were of the Tribe of Issachar;

but to have mentioned these Things would not have agreed with his Design, of rendering good and peaceable Subjects contemptible: For offering the Sacrifice of Righteousness, would have founded better than setting up Mock-Priests of their own, offering Sacrifices to Idols, and separating from the Worship of the true God, at his Tabernacle in Shilo.

He says well, That — Fraud and Artifice, lurking p. 17. Ways, and lying Words, are as much below the

Wisdom that will save a Nation, as they are against the Honesty that will save a Soul. — I'm afraid, that this Truth rightly apply'd, would be the ruin of the renown'd good old Cause. The Friends of That carry on all their Designs by Fraud and Lying, and tho' detected a Thousand Times, scarce one of them has had the Grace to beg Pardon for his Errour, from the first Lies of Charles the Martyr — and Arch-Bishop Laud's Designs to bring in Popery, to the last Forgerry of Mr. Skelton's Compliments

To the Reader.

ments from the Pretender, to Mr. Lewis. One continual Thread of abominable Frauds, Falshoods and Perjuries have held them together, and all like Spiders Webbs drawn out of their own Bowels: But they never forget Truth, more than when they are canonizing their own Saints. Such — As can't take leave of those behind them, tho' just at the Gates of Glory, without a Testimony for the Causē they had been engaged in, who have spoken well of the Liberties of Mankind, when themselves were leaving all Things of that sort. — Which fine p. 19. Speech can fairly refer to none but those execrable Regicides, who all died in that Faith, See Title Page which this Second Peters here preaches up, whom of their Dying God permitted to go out of the World obstinate and Speeches. impenitent, with a Lie in their Mouths, and a Trifle, or something worse in their Hearts, and prayed for the Peace of our Jerusalem, just as this Wretch preaches to promote it. — O may no honest Soul ever come into their Secrets, nor our Honours be united to such bloody Assemblies !

This daring Man tells us, that — There's nothing in any one Doctrine of Christianity that will tye up p. 20. the Hands of a Christian People. — The Christian World then has been in a very dangerous Mistake for a great while, and this glorious Discovery was reserved for such worthy Men as Boniface VIII. Julius III. Alexander VI. and other devout and long-headed Popes of Rome, and to be reviv'd by the Hobb's, Sidney's, Locks, H——ly's, B——t's, Collins's, Bradbury's &c. And yet a Man would think, that such a well read Theologue as the last, should have heard of — turning the other Cheek to him who had stricken one. — Of — doing good to such as Hate and Pēsecute us. — Of — Paying Tribute for Fear of offending — Of — Recompencing no Man Evil for Evil. — Of — Giving to Cæsar the Things that are Cæsar's. — That we are forbidden to avenge Our-selves. — To resist the Higher Powers upon pain of Damnation — and commanded to be — Obedient to our Masters, not only to the Good and Gentle, but also to the Foward, and to be subject to Kings, and all who are in Authority under them, not only for Wrath, but for Conscience Sake: And now, if these, and such like Passages don't tie up a Christians Hands from resisting his Lawful Gouvernours, I despair of finding any such Restrictions in the whole History of Passive Obedience. As for the Liberties he would have Men stand up for so courageously ; it's well, if he does not understand by them, what a Member of the House of Commons did once, by the Privileges of Parliament,

To the Reader.

Parliament, viz. Whatever they could at any time wrest from the Crown.—If so, we know where be Preaches, and he may be sure we shall ask his Advice upon Occasion.

But I forget that he's preaching all this while to his own Tribe, strong Asses crouching down between two burdens, Atheism and Phanaticism; and none, certainly, but a Herd of stupid and insensible Animals would bear and not throw them off. None but such could feed upon such Thistles, or swallow Doctrines as Poisonous and Fatal as the Gloves presented to the pious Queen of Navarre, not long before the Parisian Massacre. He who commends Dan so much for his Serpentine Nature, does not Preach but Hiss; and none but a Generation of Vipers would shelter themselves with him. Let him and those, who are act'd by a like Spirit, have a care of the Trumpeter's Fate in the Fable. His Reflection upon the present Management of Affairs, tho' perhaps, sanctified by the Suffrage of Lawn Sleeves, are only the Checkings of a guilty Conscience, as will be demonstrated in the ensuing Sermon.

Römans

Romans XIII. iii.

For Rulers are not a Terror to good Works, but
to the Evil.

IT's scarce fit to enter upon the sad Solemnity of this Day, without somewhat of a Preface. Our Business is, to lament the Murder of a most excellent Prince, and to bewail that monstrous Sin, the Guilt of which, to this Day, overspreads Three Nations with a dismal Cloud; that black Sin which every one of Us, then living, unhappily contributed to, I mean, the barbarous and for ever execrable Murder of Charles the First, our late Martyr'd Sovereign: Could Greatness have secured him, Providence had raised him to the highest Degree of it, when it seated him on the Throne of his Glorious Predecessors. Could Majestic Goodness and Innocence have stricken the Sword out of the cruel Hands of Traiterous Rebels, they could no where have met with more than what was centred in his Sacred Person; but, by that barbarous Murder committed this Day on the Sacred Person of the Lord's Anointed, We learn, indeed, That neither the greatest of Kings, nor the best of Men are more secured from Violence, than from a Natural Death.— We learn, what the dreadful Effects of Sin are; How Vengeance walks after it in dark and unintelligible Ways, and often punishes Us by those very Ways, by which we think We have outwitted Heaven, and irrevocably compassed all our most extravagant Designs.

With what plausible Pretences were the unthinking People gulled at first into those Courses, which brought themselves and their Sovereign to ruin? It was apparent, as their Seducers affirmed, 'That both the Church and State laboured under imminent Hazards; that many and great Alterations were made in Doctrine, Innovations in Worship; the Power of Godliness disgraced, True Religion undermined; the Faithful and Conscientious Professors of it persecuted, even to Bonds, Flight and Imprisonment, Popery connived at, countenanced, courted; Beside, many grievous Oppressions of the Subjects in their Liberties and Properties; and all thro' the abased Name and Power of a misguided King— Now if all this Charge were True, it was reasonable, certainly, to confide in those, who were judged the ordinary means which God had appointed in this Nation, for redressing such growing Evils. And how could the careless Multitude see through those fatal Designs which were disguised under such a gaudy Profession? To maintain the Protestant Religion, the King's Authority, and his Person in his Royal Dignity, the free Course of Justice, the Peace of the Kingdom, and the Privileges of Parliament, against any Force that should oppose them

them whatsoever.— And yet many of those poor deluded Persons who had been lead about by this empty Noise, this Ignis Fatuus Heatless Fire of Loyalty, when they saw the woful End to which Affairs were driven, protest, if we may give any Credit to their unseasonable Protestation, that — ‘ That Calamity which befel the King, and then threatened his Posterity was very far from their Desires or Designs ; and, That they were amazed to see a War, begun for the Defence of Religion, likely to end in the Ruin of Religion ; a War begun for the Defence of the King, ending in the Death of the King ; a War begun for the Defence of the Parliament, ending in the Violation of the present, and the Mutilation of all Future Parliaments, both in the Point of Election and Constitution, &c.

Essex's
Watch-Mens
WatchWord
p. 24.

But, whether this Protestation was sincere or not, so fell the Glory of these Nations in their pious and innocent, but their slandered, abused, vilified, hated, and at last, cruelly murdered Prince. It was revived, indeed, again, in Charles the Second, of happy Memory, it lives still in our present Gracious Sovereign, and long may it shine, in spite of all its Enemies, with an undecaying Lustre! But can we, who are Christians, who are English Subjects, can we remember the Occasion of this Day's Fast, and not ask that Question on the Behalf of Charles the First, which our Saviour once proposed to the ingrateful Jews on his Own: — *For which of his Good Works was it that they would Murder Him?* They called Him Tyrant, Traitor, Murderer, and publick Enemy of the Commonwealth; and such Characters did the besotted Jews bestow on our dear Redeemer, viz. that he was a Deceiver, a Profane and Sacrilegious Person, a Man of Rebellious Principles, a Madman, one profest with a Devil. — Could either those Jews or our Infidels have proved their Charge, the Cross and Scaffold would have been deserved : But we may observe, that — They were those overprecise Observers of the Mosaic Law, those nice Men, the Scribes and Pharises, who valu'd themselves upon their Popular Religion and Circumstantial Piety, Those gaudy painted Sepulchers, who were inwardly full of Stench and Rottenness, who were the Mortal Enemies of the Son of God : And the unhappy Spawn of that Hypocritical Generation, Men of a pure Pharisaical Temper, who filled Mens Ears with the pleasing Sound of Religion ; but their Hearts, as far as in them lay, with the impious Principles of Perjury and Rebellion ; These Men were the bloody Persecutors of God's Vicegerent, our late truly Religious Sovereign.

The hair-brain'd Jewish Zealots, knew very well that, if the Doctrine of the Holy Jesus prevail'd, their Power would be soon at an End, and the undeceived People, who had almost adored them formerly, would quickly tread them under Foot ; and the Fear of this made them, against their own Consciences, endeavour to destroy Him, who came to seek and save them. Our Enthusiastical Bigots were perfectly sensible how fatal a well-settled peaceful Monarchy would be to their seditious and illegal Projects ; and this made them

them endeavour to secure their own guilty Heads, by the Ruin of one of the best Princes, who ever swayed an earthly Scepter; for they hoped, that themselves might escape unpunished, when they had involved three Nations in eternal *Anarchy and Confusion*. Thus our Rightful Superiors, whether in a Spiritual or a Temporal Sense, are the constant Objects of guilty Fear and Malice. Such Malice and such Fear always vent themselves in impartial Mischiefs, while sound Religion and real Goodness, under the sure Guard of its supreme Object, is all Obedience and Courage; The Reason of which our Apostle gives, in the Words of the Text. — *For Rulers are not a Terror to Good Works, but to the Evil.* — From which Words I shall prove,

1. ' That He, who exercises himself in *Good Works*, never entertains any *Fears or Jealousies of the Supreme Magistrate, or his lawful Governors.*

2. ' That He, who exercises Himself, in that which is *Evil*, is always under *violent Suspicions of his lawful Governors*, because of that Power, which is in their Hands to punish Him, and then as a necessary Consequence,

3. ' That He, who is full of *Guilt and Suspition*, will always study to revenge himself on that Power, which he stands in Fear of. I shall prove then,

1. That He, who exercises himself in *Good Works*, never entertains any *Fears or Jealousies of the Supreme Magistrate, or of his lawful Governors.* — There is no Fear in Love, *1 John 4. 18.* faith, St. John, in another Case; but perfect Love casteth out Fear. — His Assertion is true too in the Case before Us. He who loves Good, must love God; and he who loves God can fear no Being besides Him. But here its to be remembered, that, by that Fear, which perfect Love casts out, the Apostle means only that *Base and Slavish Fear*, which, as God refuses in his Service, so it bodes no Good to any Other. Else we are commanded to — *Serve the Lord with Fear* — and — *the Fear of the Lord, is the beginning of Wisdom.* — And eternal Life can never be attained by any but such as fear Him. — In this Sense, the more we love God, the more we shall fear Him, *i. e.* We shall be the more afraid to transgres^s his Laws, or to do any Thing which may offend Him; such Fear is commonly known by the Name of *filial Fear*, or that which an Obedient and Wise Son shews to his Father; and it stands in Contradistinction to that *slavish Fear*, which we mentioned before, or such Fear as possesses a sturdy ungovernable Slave, when he sees his angry Master. Now its a *filial Fear* which the *Good Man* always bears to his *lawful Governors*, who are to us the *Ordinance of God*, and his Representatives: The more of this Fear Men have, the better Subjects they'll prove; for the Effects of it are always due Submission and Obedience.

But if a Man, out of a slavish Fear, grows jealous, and afraid of his lawful Governors, He must do so, either on Account of the

Religion he Himself professes, or on Account of his own Civil or Temporal Concerns, or he must Love Mischief only for Mischief's Sake : The last Reason few will be willing to own, the two former we'll consider distinctly.

1. For Religion, where its True and Sound, its a Jewel, which ought always to be very precious in our Esteem ; nay, we ought rather to lay down our Lives, than to Renounce or Abjure it : This our great Master encourages us to in these Words —

Matth. 8. 35. *Whosoever shall save his Life shall lose it ; but whosoever will lose his Life for my Sake, and the Gospel's, the same shall save it.* — With respect, to this Promise, and his own sacred

Example, His Apostles followed the same Steps, and for boldly maintaining their Master's Doctrine, they were almost all honoured with the Crown of Martyrdom. If we consider the Circumstances of our Apostle, when he laid this Doctrine in the Text before the Roman Christians, we shall the better understand what the True Spirit of Christianity teaches Us. St. Paul was call'd in an extraordinary Manner to be a Preacher of the Truth ; but it was such Truth, as the World at that Time was wholly a Stranger to : St. Paul perform'd what He was called to faithfully and courageously : He knew it was his Duty to obey God, rather than Man. — i. e. — That, so long as He found any unacquainted with the Gospel, so long he was to be instant in Season and out of Season, to reprove, rebuke, and exhort with all Long-suffering and Doctrine. —

Yet, at the same Time, St. Paul was born a Subject to a Prince, who was not only a Stranger, but a professed Enemy to all that was Good ; a Prince, who had not so much as one Moral Virtue to recommend Him to the World. He was a Prince so qualify'd, that the more St. Paul converted to Christianity, the more Enemy's he rais'd to his prodigious Vices. Yet so far were all the Apostles Converts to be from putting a stop to their Sovereign's Exorbitances, by Force or Compulsion, so far were they to be from any base Jealousies, or disloyal Fears of Him ; That, on the contrary, they were commanded — First of all, to make Prayers and Supplications, and Intercessions, and giving of Thanks, particularly, for Kings, and all such as were in Authority ; that, not in Opposition to them, but under them, they might live quiet and peaceable Lives, in all Godliness and Honour. — They were commanded, — Every Soul of them to be subject to the Higher Powers, i. e. The Higher Powers then in being :

The reason was — For there is no Power but of God, the Powers that be, are ordained of God ; he, therefore, who resists the Power, resists the Ordinance of God ; and they that resist, shall receive to themselves Damnation.

I believe, that Nero, whose Subject St. Paul was, did, and that, other Princes, even in these Days, do bear a great deal of Ill-will to true Religion ; but the Question is, whether, with all their Ill-will they can do is any Hurt or not ? Nero is justly Infamous for being the First Prince, who openly persecuted Christianity ; Yet, in spite of all his wicked Intentions, He was so far from hindring the Progress of the Gospel, by persecuting it, that many of his own Household

boldly embraced it. Nay, it was found by frequent Experience, That the Death of a Martyr had much of the same Effect, with the Sermon of an Apostle ; and sent great Numbers of Converts from the place of Execution. It was observed, That the Edicts of Emperors against the Professors of Christianity, made many Persons very inquisitive after the Tendrys of that Religion, who, otherwise, would not have regarded it at all ; by which means, they too often became Converts to the Truth. All places were full of the Followers of Christ, in a very few Years ; tho' all the Stratagems of Wit and Cruelty were made use of for their Extirpation. To say more yet, Was not Persecution an excellent Means to distinguish between the Wheat and the Chaff ; between such as had a Form of Godliness only, and such as were Illustrious for the Power of it ? And may we not suspect, on that very Reason, that those who were so fearful of Persecution, as to take Unchristian Methods to prevent or divert it, do so, least a time of Persecution should expose them to the ill Opinion of the World ; and let them see how little they can suffer for the Sake of that Heavenly Religion, which they talk so loud of, under a serene Sky ?

The Christians of the first Ages were, doubtless, as willing as Others to live quiet and peaceable Lives, under their respective Princes ; but they besieged the Throne of Grace only with their Petitions for the Blessing : They knew, That the Hearts of Kings were in the Hands of God, and that He could turn them as He pleased ; their Busines was, to send up their United Prayers to Heaven ; to do their own Duties in their several Stations, and to trust Providence with the Event. Those blessed Saints — studed to provide Things Honest in the sight of all Men, to give no Occasion of Offence to them that were without ; And, who could Harm them while they did what was Good ? — Christians did not believe, in those Days, that the Destruction of their Bodies, could do any Hurt to their Souls ; but when they suffered for the Name of Christ, they even blessed the Instruments which dispatched them out of a World of Sin and Misery, to the glorious Inheritance of the Sons of God.

When the Roman Emperors pursued the Christians with their utmost Fury, they could have reveng'd themselves sufficiently, as Tertullian alledges, in the time of Septimius Severus, if they would but have Deserted the Empire ; but they judg'd it unlawful to do that ; God had laid the Yoke of Subjection upon them, and they suppos'd it was their Duty to bear that Yoke with Patience ; and tho' they pray'd fervently to God, That He would change their Prince's Hearts, yet at the same time, they pray'd too, That God would Bless those very Princes in all their lawful Undertakings ; and they assisted them as readily with their Lives and Fortunes. It is not Safe, we say, to provoke an armed Multitude ; yet neither their Strength in Number nor in Arms, could persuade the Primitive Christians so much as to Defend themselves against the bloody Commands of a Cruel, but their Lawful Prince ; Witness the fam'd Theban Legion. — ‘ They

' They were more than Six Thousand, both Officers and private Centinels, all Christians; Maximinian Cæsar commanded them, among the rest, to offer Sacrifice to Idols; this they refus'd to do, Maximinian order'd every Tenth Man to be put to Death for a Terror to the rest; when that would not master them, he commanded the rest of his Army to cut the whole Legion to Pieces; how like a Christian then did their Commander Mauritius speak to his fellow Soldiers? How much did I fear, says he, least any of you, (as from Soldiers in Arms, I might well expect it) under Pretence of Self-Preservation, should have oppos'd this happy Massacre! I was just now, tho' I am glad it was needless, looking out for a Prohibition in the Example of Christ, who commanded his Apostle to put up his Sword again, tho' he had drawn it only to defend his Master; teaching us by those Words, That the Strength of a Christian's Assurance is of more Value than all the Implements of War; That it belongs not to private Force to repel the Violence of their Princes, but to pass the utmost Tryals of Faith with a persevering Piety. So ready were those Religious Soldiers to lose their Lives rather than to forsake their Saviour, or to be guilty of Idolatry; so ready were they to imitate those glorious Heroes, who, when under Persecution, had refused to accept of Deliverance, that they might obtain a better Resurrection.

Elijah was a Man of a flagrant Zeal for the Honour of the God of Israel, a Man of such Courage as never fear'd the Face or Anger of the greatest Princes: He expresses his great Concern for Religion in the highest Terms. — *I have been very jealous, says he, for the Lord of Hosts; for the Children of Israel have forsaken thy Covenant, thrown down thine Altars, and slain thy Prophets with the Sword.*

1 Kings 19. 10. Yet, when Elijah was in the very height of his Zeal, when he had newly convinc'd both Prince and People of their Follies, by a Miracle, and by that Means had destroy'd all the Priests of Baal; yet, to shew his Submission to his Prince, and that the Powerful Influences of God's Spirit, had

not made him forget the Duty of a Subject, he, at 1 Kings 18. 46. the Motion of the same Spirit, girt up his Loins, and ran before Ahab to the Entrance of Jezreel. — Good

Men of old knew very well that True Religion was safe enough under the Protection of its Author; that it needed no Humane Supports, no crooked Politic Shifts, to Defend it; but he who planted it, would certainly Shelter it from all Dangers. If true Religion suffers at any Time, it's for the Sins of those who profess it; who call down God's Anger upon themselves, not as they are Religious or Good, but as forgetful, ungodly, and unreasonable Men. God's Care for his own Religion appears in his Prescriptions

Deuter. 16. 16. to the People of Israel; God Commanded, that all the Males of Israel should appear before Him, in the place which He should choose, Three Times a Year — A fair Opportunity this was for their Enemies to invade them, when there were no Men left at Home to defend their Frontiers, and they were

were beset with Malicious Enemies on every Hand ; yet, there's no Instance that ever they were invaded at those Times ; no, what God had commanded them to do, He always took Care to protect them in.

The Prayer of the Apostles and Brethren, when they were threatened by their Superiors, the High Priests and Elders of the Jews, in case they should speak any more in the Name of Christ, is very remarkable — They lifted up their Voices *Acts 4. 27,* with one Accord, and said, of a Truth, Lord, against thy *29.*

Holy Child Jesus, whom thou hast Anointed, both Herod and Pontius Pilate, with the Gentiles and People of Israel were gathered together, &c. — But do they Pray, that God would therefore assist them, to repel Force with Force, or to reduce them to more reasonable Courses ? No ! but they Pray thus. — Behold Lord, their Threatnings, and grant unto thy Servants, that with all Boldness, they may speak thy Word. i.e. — Give Us but Grace to do our Duties, as Disciples and Ministers of Jesus Christ ; let thy Spirit but assist Us powerfully in that Work, and we shall never be terrifyed, either at the Violence or Malice of such as Oppose the Gospel.

How busy was Antiochus Epiphane's of old, to introduce *Idolatry* among the Jews ? What Force, what Fraud did he not make use of to that purpose ! How formidable an Adversary did he appear to a miserable harrassed Nation ? Yet, when he had tryed all Ways to effect his base Designs, he found himself strangely baffled, and a poor handful of Men made a Terror to his numerous Armies. The Antient Roman Emperors attempted as oft to root out Christianity, and to establish Heathenism : What Seas of Blood were shed to that purpose at their Commands ? What politic Fetches had they to circumvent the Innocent and Unwary ? Yet all their Enterprizes of that Nature came to nothing, being carryed on only by the Arm of Flesh, while the Gospel propagated by such as were far from being Worldly Politicians, under the Protection of Almighty God, prevailed every Day more and more ; and it pleased him, even by the Foolishness of preaching to save such as Believed ; or, to come nearer Home ; Popery, after a long Tyranny over our Souls and Bodies, was banished from among Us, by the graciously assisting Hand of God ; and Religion reformed according to God's Word, and the Patern of Antiquity was settled here : How many Plots and Stratagems, how many angry Confederacies have Men been engaged in, to replant that Poisonous Weed of Popery ; and to subject Us again to that insupportable Yoke ? What dreadful Apprehensions have many had of its Restauration ? Yet, when all the Politic Defenders of our Reformation have been in a profound Sleep, or have run countrie to all the Rules of common Prudence, God's unerring Providence has secured our Religion, or restored it when it was almost buried in its own Ruins ; His All-seeing Eye has, discovered those Snares which are laid to entrap Us, and which in

in spite of any Wisdom of our own, might entangle Us beyond all Hopes of Recovery,

Yet, after all, I do not believe, that the Enemys of God's Truth, let them be Lords, or Kings, or Emperors, shall escape Unpunish'd ; Tho' God has charged Us, not to avenge our Selves ; Yet he has assured Us, at the same time, that —— *Vengeance is his, and he will repay it* —— Tho' the Heathen may Rage, and the People may imagine a vain Thing ; Nay, tho' the Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed ; Yet, He who sitteth in the Heavens shall Laugh, the Lord shall have them in Derision ; He shall speak to them in his Wrath, and Vex them in his sore Displeasure ; And yet, in spite of all their Endeavours to the Contrary, He will set his King upon *Psal. 2. 1, 6.* his Holy Hill of Sion. —— God needs not the Help of Schismaticks, Hereticks, Atheists, Rebels or Murderers, to secure that Church which he has raised ; It's his Honour to defend that Religion which he has established for ever ; and that Honour He will not give to another. But,

2. If a Man be Jealous and Suspicious of his lawful Gouverneurs, on account of his own Civil and Temporal Concerns. I must needs say, that private Interest is a very ill Judge of what tends to the public Good ; and those who make the public Weal submit to their own little or sinister Conveniencies or Designs, can never be eminent in Good Works. Men of brave and generous Spirits, will be willing to suffer in their private Concerns, if their suffering so may conduce any Way to the Good of their Country. The Democracy of Athens, was one of the worst Governments in the World ; yet, when the Vicious Community of Athens could not bear the admirable Virtues of Aristides, and therefore resolved to banish him, by their Way of Ostracism ; according to which, every Man wrote the Name of the Person whom he would have banished in an Oyster-shell : A Poor Man, who could not do it himself, meeting with Aristides unknown, begged of him, that he would write the Name of Aristides in his Shell for him, and Aristides presently granted his Request ; and tho' he was Conscious to himself, that he had never deserved Ill of the Athenians, yet he freely sacrificed himself and all his own Fortunes to the imaginary Quiet of that Common-Wealth : And shall Christians, who have been better instructed than ever Aristides was, fall short of a Heathen in an innocent and generous Honesty ?

Let all the Powers of the World frown upon me, let me suffer never so much Violence, never so many Indignities at their

Si fractus illabatur Orbis, Impavidum ferient Ruinae. Horat. Hands ; let me be afflicted, persecuted, tormented on all Sides ; let me at the same time be but fruitful in good Works ; and, tho' the whole Frabrick of the Universe should be immediately dissolved, and all the dreadful Ruins fall about my Ears, it should never affright me. *Moses, when*

when the Isralites were stop'd by the Read-Sea before, by a Mountain and Fort on each Hand, and by the Egyptian Army behind, had them — stand still Exod. 14. 13. and see the Salvation of God. — But to have Patience, and they should quickly see an End of all their Fears. It's really the Strength of God's Servants, as the Prophet said of Egypt, to sit still. — It's their indispensable Duty to live Godly, Righteously and Soberly, in a Wicked World, and then they need not fear any Force of Men. God will give his Angels charge over them, and they shall keep them in all their Ways, they shall bear them in their Hands, least at any Time they dash their Feet against a Stone. But even Foreigners have taken Notice of our Wants, and that few publick Spirits are bred in England.

2. He who exercises himself in Evil, lives always under violent Suspicions of his lawful Governors, because of that Power which they have in their Hands to punish Him. If all Men were universally wicked, and if all wicked Men, and none but such were possessed of Power and Authority, yet they'd be surrounded with Jealousies and Fears. The Greatest Monarch among his most Trusty Guards, or in the Head of a well-disciplined Army, if he has but a guilty Soul, trembles every Moment with the Fear of an Assassination. — There is no Peace saith, my God, to the Wicked, but they are always like the troubled Sea, casting up Mire and Dirt: Much more then must they lye under the Agonies of Fear, who have an insupportable Weight of Sin to load them, but neither Strength nor Authority to defend themselves with. Rulers are not a Terror to such as are Workers of Good, the worst they can do to them is but to destroy their Bodies; but they are a Terror to the Workers of Iniquity; because when their Bodies are destroyed here, they must feel hereafter what a dreadful Thing it is to fall into the Hands of the living God. I know not how it comes to pass, it may be, but so it is, That tho' our Corrupt Inclinations are always urging Us to sin, tho' our Minds and Affections seem to be wholly set upon Sin; yet, when we have committed it, tho' never so privately, our Vigour and our Spirits quickly Fail, we find a strange Remorse within our Selves for our own Actions, and frequently wish, that we had forborn the last, even at that instant when we are running headlong upon another, and a greater Crime. Nay, the most resolute and obdurate Sinners have much ado to be at Peace within Themselves, or to stifle their inward Regret: For the most inveterate Habit of Wickedness, is not enough to root all Sense of Good, entirely and absolutely out of the Minds of Men.

Nor do I think, that Atheism itself, so long as Men have any Fondness of their own Lives, would be a sufficient Cure for this Distemper. If there were really no such Being, as a God, yet Men must combine themselves into Political Societies, if it were only for Self-Preservation; but Political Societies could never stand

without Laws, tho' there were no God to sin against; yet, as St. John tells us, That — *Sin is the Transgression of the Law.* — So, in such a Case, every Trespass against every Humane Law, must needs be a Sin against the Members, and the Interest of that Society, in which it is committed. But if this be true, then that same Necessity, which obliged Men to contrive Laws among themselves, and for their own Security, that same Necessity would oblige them to enforce those Laws by Penalties, and to execute those Penalties upon Delinquents. Now this Order being observed, so many as are at any time guilty of a Transgression, and so have incurred a Penalty, so many would have a continual Terror upon their own Hearts, upon account of those who were necessarily entrusted, as some must be, to inflict Penalties upon Delinquents; and tho' none may know any Thing of their Guilt for the present, beside themselves, they'd be afraid of every Thing that could possibly discover them; and tho' the Persons entrusted to execute Justice, should pardon the Criminals at present, yet the Criminals would be jealous still, least the Ministers of Justice should resume their Resolutions of Revenge; and, That themselves should be surprised with an unforeseen Destruction.

But since Religion, and the Belief of a God have taken place in the World, the Case of Good Men, indeed, is much better; but that of ill Men is much Worse. Lucretius spoke Primus in Orbe like himself, i. e. like an Atheist, when he said, *Fear Deos fecit Timor.* was the first Creator of Gods — Yet it's probable enough, That, tho' an Atheist may be very high and above all Fear of Correction in this World, yet his secret Bosom-Fears may convince him, That there is a Being higher than himself; and that such a Being as can punish him severely for his Misdemeanors. But where Men are convinced before hand of that great Truth, That there is a God, the Lashes of Conscience are much more terrible. A Man may put some stop to humane Justice, by hiding himself, or flying from one Place or Country to another. — But, who can fly from the All-reaching Hand of Divine Vengeance? Who can hide himself from the All-searching Eye of God?

Psal. 139. 8, 9. If I ascend up to Heaven : thou art there, says Holy David; If I go down into Hell, behold thou art there also; If I take the Wings of the Morning, and dwell in the uttermost Parts of the Earth, even there shall thy Hand lead me, and thy Right Hand shall find me; If I say, surely the Darkness shall cover me, even the Night shall be Light about me; Yea, the Darkness hideth not from Thee; but the Night shineth as the Day, the Darkness and Light are both alike to Thee. — Nay, may I not add farther, that, from this general Notion of a God, those Apprehensions spring, which render the very Brute Creatures, over whom we Tyrannize so much, so very dreadful to Us, as if, when we had committed a Sin, tho' it may

may be, but in Thought only, we believed, that of Solomon literally true — *That the Bird of the Air should carry the Voice, and that which had Wings should tell the Matter.*

Every one knows the Story of the Fall of our first Parents; but who, without acquiescing, in what has been said, can give any reason for their *Fig-leaves*, or for their *biding themselves?* How did Guilt stupify their Understandings, and make them silly, even to Ridiculousness? They knew their Creator, and understood his Nature, better than any of their Posterity; and yet they dreamt of *biding themselves* from his Search, *among the Trees of the Garden*; none of their fellow Creatures could shame them; and yet their *Nakedness must be covered*. What? durst they not Look upon Themselves now, who, before had been the loveliest Objects in the World to one Another? Or, did they only shelter Themselves from the Fury of Wild Beasts among the Trees? God had given them Dominion over all Creatures; and we dont find, that any of their Subjects had rebelled against them so early: No, but alas! They were Conscious to themselves of their own Crime, and they knew not now what they might expect; They had lost their *Innocence*, and having exposed their *Nakedness* by so doing, They might well be ashamed of Themselves; They had an *Accuser and a Judge*, in their own Bosoms; and who can wonder at the Restlessness of a wounded Spirit? When *Cain* had murdered his righteous Brother, tho' all Men Living then, were nearly related to him, and its probable, they might have shewn some Reverence to his Primo-geniture; yet he was jealous, least — *Whosoever should meet Him, should kill Him.*

The Sense of all this made the Heathen Satyrift cry out — *O ye Gods, how miserable are the Lives of Guilty Wretches, who are always tiezed with the Expectations of those Punishments, which they know they have Deserved!* Nay, Guilt, even when it's sincerely repented of, is apt to give the Penitent a long Disturbance. *David* was a Man after God's own Heart, and as such might have lived and enjoyed himself securely in his Palace at *Jerusalem*; but the Matter of *Urijah* had shocked the Foundation of his Quiet: After that Sin, his Son *Absalom*, no very great Warriour, made *valiant David* fly for his Life; *Shimei* cursed him, and threw Stones at Him; *Sheba* the Sons of *Bichri*, raised a new Rebellion against Him; *Adonijah*, another of his darling Favourits, step'd into his Throne, while He was yet Alive; *David* all the while reflecting on his great Sins, which, tho' God had remitted, He, the mournful Criminal Himself knew not how to forgive. *Solomon* was the Wildest of Men, yet when He had acted beneath a Man, in committing *Idolatry*, to please his Wives and Concubines, He was driven to mean Shifts, to keep down the stirring Spirits of *Jeroboam*. *Jeroboam* too, was sensible of his Sin, in leading the Ten Tribes in their Rebellion, against the House

Diiq; Dexq; omnes
quam male est extra
Legem viventibus!
quicquid meruerant
semper expectant.

of David, and his guilty Thoughts threw Him upon that Politic Idolatry, which brought nothing but Scandal upon Himself and Ruin upon his Kingdom. He stands upon Record, for the Man who made Israel to sin; and in the next Generation, his Name, as King, was quite done away: His coward Heart told Him, that if He permitted true Religion, and the Worship instituted by God to continue among the revolted Tribes, his present Subjects would soon grow sensible of their Fault, and return to their former Obedience; so well that subtil Rebel knew, that Fidelity to God, and Loyalty to lawful Princes would Live and Die, Stand and Fall together. But the Case of those Two Brethren in Iniquity, tho' not in Time, Achitophel and Judas, was remarkable above all; they were Favourites with Wicked Men, like Themselves, for their Baseness and Treachery; but they sunk under the intolerable Persecutions of their own Consciences, till they brought deserved Death upon Themselves. And have We not read or heard of greater Tyrants and Murderers, who have groan'd under perpetual Terrors, after the Perpetration of some extraordinary Wickedness?

In the Book of Wisdom, We have an excellent Description of the Plague of Darknes, and the Plague of a wounded Spirit, as they both met together in the Egyptians, — For while they supposed to lie hid in their secret Sins, says that Ex-Wisdom. 17. 3. cellent Author, they were scattered under a dark

Veil of Forgetfulness, being horribly astonished and terrified with strange Apparitions; for neither might the Corner which held them, keep them from Fear; but Noises, as of Waters falling down, sounded about them, and sad Visions appeared to them with heavy Countenances; The Illusions of Art Magic were put down, and their vaunting Wisdom was reproved with Disgrace; for they who promised to drive away Terrors and Troubles from a Sick Soul, were Themselves Sick of Fear, worthy to be laughed at; for Wickedness, condemned by her own Witness, is very timorous, and being pressed with Conscience, always forecasteth Evil-Things — And the Author concludes, that Chapter, thus — The whole World shined with Light, and none were hindred in their Labours; over them only was spread an heavy Night, an Image of that Darkness which should afterwards receive them; But yet were they unto Themselves more grievous than that Darkness. — So true it is, that nothing can sufficiently express the Horrors of a Guilty Mind; That God, who is the supreme Governour of all Things, terrifies such as delight in Wickedness, by unavoidable Conscience, an Enemy which they always carry about them, and is, of all others, the most unconquerable.

But some Men, now adays, are grown to such a Height of Impiety, that they do not stand in any Extraordinary Fear of God, who seems at a vast Distance from them. If they own his Being at all, yet, at best, they look on Him as one who is very slow in executing Vengeance; and, That He permits Sinners to enjoy

enjoy themselves in their own Wickedness for a very considerable Time. Therefore, with reference to God, they put the Evil Day far from them; But they are beyond Measure angry with such as are in Authority here upon Earth; Such as are God's Substitutes here below, for the Punishment of Evil Doers, and for the Praise of those who do Well. They are irreconcilably angry with such who are Men, like Themselves; and are, as they think always, ready at Hand to plague them, who can Punish them in their Bodies, or in their Estates, which they value much more than their immortal Souls. Of such Men in Power, these daringly Impious Wretches are so very fearful, that as the Wise-Man Observes —

The Wicked fly, when no Man pursues. — They are always apprehensive of Justice, and always projecting how to secure Themselves from the Edge of those Laws, which they so frequently transgress, Where wicked Men are not yet strong enough to defy Authority and Justice, a sudden and a secret Flight into some Foreign Country, is generally looked on as the Offender's best Security; And, yet even in such a Flight, the very Notes of harmless Birds, the waving Motions of the standing Corn, the Winds whistling among hallow Rocks, the gentlest Motion of the working Sea, and the brisker Sound of a sudden Flurry amongst the Shrouds of a Ship sailing merrily towards its Port; and a Thousand such Bugbears as these, make their Hearts tremble; and every Shadow flying o're their Heads, represents an Officer of Justice, ready to take them into Custody. And, certainly, such a Life is worse than Death itself.

Again, Let but *an Insurrection* be raised against his lawful Prince or Governor; let but a *Foreign Enemy* invade Him, or a Home-born seeming Friend betray Him, the Guilty Man claps in immediately with the Enemy, and seeks for Shelter from his Prince's Justice among the Crowd of his Opposers. Let but a Seditious Jew begin a Tumult, and Thousands of Murders shall be ready to follow wherever he'll think fit to lead them. Nay, let but *Pious David* fly from the jealous Rage of *Saul*, and even he shall have Sons of Belial, a Pack of Factions Male-Contents, of Bank-broke Debtors, and all sorts of Malefactors, to escape the Sword of Justice, list themselves among his Followers.

Let a Prince or Governor be vigorous, only in asserting his own just Power, without encroaching at all upon the Liberties of his Subjects: Let him seem a little too severe for the Humour of a Loose and Degenerate Age, and how ready will jealous Criminals be to lopp off the Arms of that Power, which they tremble to think of? Thus *Nerva*, *Pertinax*, *Aurelius Probus*, *Alexander Severus*, and other excellent Emperors of Rome, found themselves suddenly oppressed, by the Conspiracy of those Troops, whose Disorders they endeavoured prudently to reform: Thus *Osmann*, or *Ottoman*, the Second of that Name, a late Emperor of the Turks, was murdered by his Janizaries, because they understood, he was resolved to reduce that kind of Militia to their Original Discipline, or to dissolve

dissolve their whole Order. And such too, was the Case of Charles the Just, the Good, whose Murder all true English-Men, and sincere Christians this Day Mourn for. There are few who are acquainted with the Story of that Time, except the Brood of the *Janus Serpents*, and tainted with the same Venemous Principles, who can think those were extremely well affected, or the Sovereign and the Best of Saints, who attempted, at first, to clip the Wings of Regal Power; and to make their Prince a Slave to his own Subjects; who would have made their Sovereign a meer Statue of Authority, bearing a Sword, but not daring not Use it, but only, where those, who best deserved to feel it, should appoint Him; And what did the first Agents in this Hellish Work gain by all their mighty Pains? When some of them began to relent; they were presently told by their Companions, That no King, when resettled in his Power, would ever Pardon such Affronts, as they had already put upon Him. — The Fear of which, aggravated by the Guilt of their own Consciences, carried them on to the Ruin of this Antient and Glorious Monarchy, the Subversion of the Fundamental Laws of this Kingdom, and in Conclusion, to the Brutish and Execrable Murder of their Pious and Lawful Sovereign. And this brings me to the

3. And, Last Proposition laid down from the Text, *viz.* That Guilty Persons will always endeavour to revenge themselves on those Powers, or such Princes and Governours, whose Justice they, upon good Reasons, stand in Fear of. Tho' there might be other Ways invented perhaps, by which Ill-Men might evade the Justice of Lawful Authority; yet, there's none so Sure and Effectual, as to take it quite out of the Way: As the Repeal of a Statute, is the most infallible Means in the World, to prevent its being Broken. Guilt is too cowardly to rest in Ordinary Politicks: But, as we generally observe, that, where Women are concerned in Robberies, those Robberies are attended with Murder too, that timorous Sex concluding, that Themselves and their Companions can never be safe, so long as any are left alive who may discover them; so Men, guilty of great Crimes, while acted by the same unconquerable Fears, can never imagine Themselves at Ease, till they have dispatched every Thing, that seemed capable of giving them Disturbance. When *Mauritius*, the Eastern Emperor heard of an Insurrection in his Army, and that it was headed by one *Phocas*, he asked what sort of a Man that *Phocas* was? When he was told, That he was a notorious Coward; Is he a Coward, said the Emperor, then doubtless he is Cruel and Malitious too? And so he proved: For first he Murdered his Master's Wife and Children before his Face, and then the Emperor himself; for he could not hope to reign in Quiet, so long as one Competitor of so great a Family remained alive.

Usurpers are perpetual Instances of this Truth, for tho' Popularity and Courtesy be their Interest; and, tho' they pretend to be the greatest Partisans of Publick Liberty, and therefore, often make the most

most pleasing, and the gentlest Laws; yet their Fears and Jealousies make their Practices so inconsistent with their Pretences, and force them to draw so much Blood, to cut off so many of those who are able or likely to controul Them, that in spite of all their Artifice, they quickly forfeit both their Peace and their Reputation. Such, say, our Historians, was the Case of our Richard the Third, to whom, we are told, that we owe some of our most useful Statutes, which he passed only to court the Populace; yet endless Suspicions, both of Friends and Enemies, made him lavish out so much of the Nation's noblest Blood; beside, the unnatural Murder of his own Nephews and Sovereigns, that he justly got the Name of Tyrant and Traitor, and as such was hated and cursed, and, at last, deserted by his Fellow-Subjects. The Roman Story, indeed, tells us of the famous Cornelius Sylla, the Dictator, that after he had deluged Rome and all Italy, with the Blood of proscribed Citizens and Senators, and when his Safety seemed to lie wholly in the Arbitrariness of his Authority; he yet, on a sudden, with an amazing Boldness, laid down his Rods and Axes, and in Defiance of Publick Hatred, retired himself to a Private Life. Whether he did it out of meer Contempt of the Multitude, or a strange Confidence in the Majesty of his own Person; or because every one knew he was not Cruel but upon Necessity; or that some Oracle had flattered him with a Promise of Safety in his Retirement: Whatever Sylla's Reason was, for what he did, we meet with no Parallel to it in History.

When I remember the Fear which Cain was in — least every one who met Him should kill Him, it makes me think, That that Law — He who sheds Man's Blood, by Man shall his Blood be shed — was as old as the Creation of Adam himself; it was part of what we call the Law of Nature, and is altogether Equitable; and the Rule of Equity Teaches, even those who are Guilty of other Sins, to fear something of a Retaliation; so God repayed Adonibezek's Cruelty and Tyranny — Threescore and Ten Kings, having their Thumbs and great Toes cut off, gathered their Meat under my Table, says he as I have done, so God hath requited me; —

So David's Murder and Adultery was revenged Judges 1. 5. by Absalom's Murder and Incest, as Nathan had foretold; for — thus saith the Lord, says Nathan, I will raise Evil against thee out of thine own House, and I will take thy Wives before thine Eyes, and I will give them unto thy Neighbour; and he shall lie with thy Wives in the sight of this Sun; for thou didst it secretly, but I will do this before all Israel, and before the Sun. — But now can any Man, who is acquainted with Humane Nature, fancy, that a meer Carnal Man, be his Crimes never so Great and Scandalous, can submit to that Punishment, which he has deserved, without Reluctance? Can he be so patient, when he's punished, as not to think of Revenge, against both the Authors and Ministers of Justice? Pious Men, under the vigorous Influences

ences of Supernatural Grace, may ask, sincerely — *Why should a living Man complain, a Man for the Punishment of his Sins — But meer Flesh and Blood knows no such Principle.* The Reason is plain, Man in his Carnal State, is but the Slave of Hell; the Devil always moves them to sin, and hurries them on violently to commit it; while Men Sin, they're doing the Devil's Work, and the more they destroy of such as oppose them in their Wicked Actions, the more they are encouraged to Sin, and the Devil's Empire is enlarged the further; This is what the Devil would have; and tho' that subtil Serpent treacherously deserts his most active Servants, at their greatest Need; so that the Ax or Gibbet is the common Reward of all their Ungodly Industry; Yet many are so desperately hardened, thro' the Deceitfulness of Sin, that they cannot see their own Danger; but they go on to drudge for Hell, without so much as the paltry Reward of a little temporary Self-Enjoyment, or fading foolish sensual Pleasure.

Skin for Skin, yea all that a Man has, will he give for his Life, said, Satan, to God, in the Case of Job; and it's a great Truth, tho' spoken there by the Father of Lies; Men will expose or part with any Thing that's dearest to them, for their own present Security; but they'll be much more lavish of what belongs to others, on the same Account. Tho' the present World is a Place of Grief and Vanity, where nothing of true Pleasure, or real Contentment was ever yet found; yet there's such unaccountable Witch-craft in it, that foolish Men can seldom extricate themselves out of its Embraces: Nay, and those who abuse themselves and the World most, are generally the most insensible of their Folly, and the most unwilling to leave it. Those whose monstrous Crimes, even in their own Opinions, deserve Death, yet fly from Death with the greatest Care, and could be content to turn the World upside down, provided they might put off Death but for a few Hours; this very Sollicitude proves, that wicked Men are very sensible of their own Demerits, tho' they try to hide their inward Pangs, with abundance of Artifice; for what is it, that makes them so very loth to die? Do they not believe their Souls to be Immortal? If they are not Immortal, then the sooner they die, the Happier is their Lot; since after Death, as there is no Pleasure, so neither is there any Pain; but in this Life, Pain is the most Certain, Pleasure the most Uncertain Thing in the World; Do they not believe that there is a God, a Providence, a Judgment to come? Then the Disolution of their present Being can do them no harm to be sure; they have no Account to make, no Sentence to bear, no Punishment either of Body or Soul to undergo; so that Life or Death might be very indifferent to them, or, of the Two, Death should be preferred. But when I hear our Blessed Saviour declaring, That — *Wicked Men, at the great Day, shall cry out to the Mountains to fall upon them, and to the Rocks to cover them from the Wrath of Him who sits upon the Throne.* — When I hear him

him say, that at the sound of the last Trumpet, the Dead shall rise, they who have done well to the Resurrection of Life, they who have done ill to the Resurrection of Damnation. — When I hear it infallibly determined, That — the Soul, who Sins, shall Die — I wonder no longer, when I see ungodly Men shrink from Death, and shiver when they stand upon the Brink of the Grave, when nothing appears but Hell and Eternal Torment, to receive the fleeting Soul, no Courage can support the dreadful Vision.

Revenge, then carries with it all'thats sweet, all that's desirable to the Eyes of wicked Men. If Revenge be feasible, he who Achieves it, may promise himself Impunity, as to any hurt which the Power he would be revenged on, can do him. From the Hopes of this Revenge, *Atheism, Rebellion, Murder, and the like horrid Impieties* take both their Beginnings and Increase. The Wretch, who has finned himself out of all hopes of Heaven, and is therefore inwardly assured, that, if there be a God, that God will reward him according to his Works: That at the Day of Doom, he shall be cast into outer Darkness, where shall be weeping and wailing, and gnashing of Teeth; Eternal infinite irremediable Tortures with the Devil and his Angels: Such a Wretch, when he falls upon these Reflections, listens presently to the Suggestions of Hell; and, That he may, if possible, quiet his own Thoughts, endeavours with the old Poetical Giants, to dethrone God Himself; he Labours Night and Day, to argue himself out of the Opinion of God's Existence, and propounds to himself and others, a Thousand Doubts and Difficulties, which hee'd fain imagine are included, in maintaining that Notion; all which, till extreme Guilt had made him desperate, had never come into his Head; to express his Malice against Heaven the more, he's not content to entertain *Atheistical Opinions* himself, but he's industrious to propagate them among his Companions and Acquaintance; he persuades others by his Talk, and by his own Example, to be impudent in Wickedness; and encourages them by cavilling and ridiculing every Thing that's Rational and Important; before them he laughs at, and exposes God's Word, and his Messengers, and flouts at his more modest Associates, as if to be afraid of sinning, was only to be a *Priest-ridden Coward*; and to walk innocently were only a Proof of a soft place in the Head. This Man never wants his Instances to prove, That Men may be infamous for their Wickedness, and yet make a mighty Figure, and prosper wonderfully in the World. He asserts, and would fain convince others, that all the curren^t Notions of a God, of a severe Religion, of a future Judgment, and the like, are but so many Scare-crows or Superstitious Whim-sies, to keep Melancholic Souls in awe with, and to abridge that Liberty in their Actions, which, by Nature, they were born to. And if his Wit and Arguments fail, as commonly they run very low on these Occasions, however, he'll debauch as many as he can, by his own Example, and values himself as a Hero;

when he has thoroughly tinctured another with his own Madness, and as far as in him lies, frustrated the Design of Christ's Death, by making a poor unthinking Sinner despise his own precious Soul, and scoff at, and abuse the Means of eternal Salvation.

Those too behave themselves in the same Manner, who, by their irregular Actions, have incurred the Penalties of Humane Laws, no Breach of which can be good or justifiable, unless, where they enjoyn any Thing that is a plain and undeniable Contradiction to the Law of God. Such Persons, moved by a very reasonable Fear of being called to an Account for their Crimes, and being dissatisfied to see any Advantages, Honours or Preferments, go beside themselves, or that all Public Affairs are not carried on according to their own Peculiar Schemes, make it their Business to undermine and weaken the Authority and Reputation of those, who, if they flourish, must necessarily ruin them. If such desperate Male-Contents can but find the People in a ticklish and uncertain Humour, and easy to be put into a Ferment, they'll presently scatter groundless and malicious Rumours every where, amuse the People with their abrupt and passionate, but very mysterious Expressions; they'll industriously spread the false News, of a Thousand Enroachments upon their darling Liberties and Properties, and of Injustice and Tyranny creeping in, by insensible Degrees; if they find the Multitude have any Concern for Religion, they'll hate the World with Stories of its aproaching Ruin, at that very Time when they know it's supported with the greatest Steadiness and Vigour, against all the Attempts of open Enemy's, or pretended Friends; and then frequent Experience shews Us, that a frighted Rabble may easily be persuaded, that the Thames may be blown up, That Princes may be guilty of Treason against their own Subjects, that Snow is Black, or that the most absolute Impossibilities are true.

When Men's Minds are thus alarmed, they are presently apt to take any ill Impression, and then our Male-Contents advise them, with a very serious Countenance, to stand upon their Guards, since Danger comes on so fast; they talk of mighty Hazards, which they themselves have undergone, while, like Zealous Patriots, they have thrust themselves into the Gap, and at the Peril of their own Lives, have shouldred off certain Misery from the unobserving Multitude. Thus, by repeated and incessant Lies, they keep the once heated Vulgar, in a continual Ferment, who, else, would quickly see such Incendiaries in their proper Shapes. Thus they hold them always in a readiness for Rebellion on the first Opportunity, which, to be sure, shall not long be wanting, when those who stand condemned in Law themselves, have got Partizans enough to bear them out. And, when a Rebellion is once begun, He who draws his Sword against his Sovereign, must throw away the Scabbard, and never put up his Sword again, till he has fixed himself above the reach of Humane Justice, or has lost himself in the bold Attempt. To be above the reach of Justice, he must destroy his Lawful Superiors

Superiours entirely ; for he's a Fool in Mischievious Politics, whose Stomack is so squeamish as to stick at any Thing, or who hesitates at taking away their Lives, whom he hath robbed of every Thing for which Life was to be desired.

Abſalom, how much ſo ever he had been dandled by his Father's Favour, was yet compleat Master of the Rebels Craft ; he endeavoured first to find or to create Causes of public Discontent in one of the most glorious Reigns that ever was : He complains to the People, who knew nothing of any ſuch terrible Grievances before — That Justice could not be duly executed, for want of a Deputation to himſelf, or ſome other ſuch good Men, to that Purpose ; and therefore, very kindly wishes, that he himſelf were but made a Judge in the Land : How easily then ſhould every Fault in the Government be mended ! For then, if any Man had a Suit or Cause, and would but come to him, they ſhould preeſtly be relieved : For he himſelf would take all neceſſary Care to do them Justice. — By ſuſh Arts, he ſtole the Hearts of a People, happy enough, had they but known it, from the Man after God's own Heart : By ſuſh he drew the abuſed Multi-tude into a Rebellion, and had fair for the Subverſion of his Father's Life and Government ; but Providence baffled his impious Designes, and he perished miserably in his own unnatural Wickedneſſ.

Thus Brutus and Caiſſius too, pretended to an extraordinary Zeal for the Liberties of the Roman State, and by ſuſh Pretences, got ſeveral powerful Confederats againſt the Government of Julius Caſar, and a fair Opportunity of revenging their own private Quarrels upon Him, whom they repreſented every where, as a public Enemy. So Rodolph, Duke of Suevia, upon pretence of Religion, and in Obedience to the See of Rome, rebelled againſt Henry the Fourth, Emperor of Germany, but died of a Wound received in Battle againſt Him. Thus the Bifhops of Rome have reached that lofty Supremacy, which they now pretend to, while they forced Subjects into Rebellion, againſt their Lawful Gouernours, attempted the Lives of Kings and Emperours, by a Thousand villanous Stratagems, and then fished in troubled Waters, with great Advantage. Nor can we imagine, That the great Insurrecſſion of Kett the Tarnor, in Norfolk, in the Days of Edward the Sixth; of Sir Thomas Wyat, in the Reign of his Sister Mary ; or of the Earls of Northumberland and Westmorland, under the more Auspicious Government of Queen Elizabeth, how plauſible ſo ever their Allegations for themſelves were, could have ended otherwise than in the D eſtruction of thoſe Princes, had not Almighty Vengeance ſtopped them, in their Rebellious Carriere.

But what need I look farther, for an Evidence of that which I have ſo long asserted, than the unhappy Occasion of this Day's ſad Solemnyty ? What manner of Persons they were, who raised and carried on that Bloody Rebellion, againſt Charles the First, of ever glo-

rious Memory ; the Three Estates of this Nation, in Parliament assembled, in their Act, presented to Charles the Second, for the Observation of this Day have faithfully informed Us. — ‘ They were a Party of wretched Men, desperately Wicked, and hardened in their Impieties ; who plotted and contrived the Ruin and Destruction of this Glorious Monarchy ; and with it, the true reformed Protestant Religion, and the Sacred Person of his Majesty Himself : A few Miscreants filled with Fanatic Rage, who were as far from being true Protestants, as they were from being true Subjects : From whom the Protestant Religion has received the greatest Wound and Reproach ; and the People of England the most insupportable Shame and Infamy that was possible, for the Enemies of God and the King, to bring upon Us. — Thus far, that Loyal and Religious Parliament ; nor can any, who at any Time, go about to subvert this reformed Church and Antient Monarchy, and to change them into a Republican Lump, or a Presbyterian Synagogue deserve a better Character. The pretended Motives, which those accursed Wretches went upon, may be best taken from that admirable Record, their *solemn League and Covenant*, viz. — ‘ They had before their Eyes the Glory of God, the Advancement of the Kingdom of our Lord and Saviour Jesus Christ ; the Honour and Happiness of the King’s Majesty, and his Posterity, and the true public Liberty, Safety, and Peace of the Kingdoms. — The end of this Covenant, they profess to be — ‘ That the World may bear Witness, with our Consciences of our Loyalty ; and, That we have no Thoughts nor Intentions to diminish his Majesty’s just Power and Greatness. — Thus, those monstrous Hypocrites appealed to the World, and the World, on Occasion of this Day’s horrid Wickedness, must come in for Witnesses of their abominable Impudence.

Indeed, it was never likely, that such a Pack of Hypocritical Villains should do, or intend any Thing for the real Good of Religion, or of these Nations : Men are not wont to gather Grapes of Thorns, or Figs of Thistles. After all the gay Flourishes of those Rebellious Saints, time quickly showed their Cloven Feet. It seemed very innocent, to desire only, to remove Evil Counsellors from the King : But, under that Specious Pretext, their real Design was, to take off all those, who were able or willing to serve, either the Church or State ; when such Blocks were once removed, Villany would quickly grow Triumphant. It seemed very reasonable, to prevent the Return of Popery, a Religion, whose Principles are a meer Hodge-podge of Nonsense, Idolatry, Superstition, and Rebellion ; But the meaning of those, who talked of that, was, to bring in a Heap of new Lights, new Teachers, and all the Plagues of Heresy, Blasphemy, and Fanaticism. It looked like Justice, to put a stop to Tyranny and Arbitrary Power, where they could find it ; but their true Intent was, by that Noise, to exasperate a quiet happy People, against the best of Monarchs ; and when they had railed enough at

Tyranny

Tyranny, to amuse the Multitude, by a surprize, to assert and settle it in themselves: It was thought, not unfit, to redress the Abuses of Episcopal Power, if there were any; but their secret Intentions were to fix a Fifth Rate Pope, an infallible Piece of Holiness in every Parish. It might have a shew of Good-Zeal, to remove what they called, *The Toke of Ceremonies*; but their true Aim was, to rob God of his Honour, and to take away even common Decency in his Service. It sounded very plausibly, That they would make their Sovereign a Happy and a Glorious Prince; and this was all they really performed; but it was not by settling Him in his due Rights and Power, but by setting upon his Sacred Head the more Glorious and Immacculate Crown of Martyrdom.

The Condition of our Church and Nation would have been sad, indeed, if they had had no better Patriots, than those Miscreants; should such Hands settle our Religion and our Liberties? The Hopes of all these Nations had been wholly desperate, had not the Rock upon which they were fixed, been higher than they. God would not admit, that *David*, a Saint of another Class than our Rebels, should build a Temple to his Name, because he had been a *Man of Blood*, One who had wickedly contrived the Death of innocent *Uriah*, and had fought many Battles. Nor would God, in after Ages, permit that *Hypocritical Apostate Julian*, to build an Oratory for Christian Worship, tho' at that Time, he outwardly expressed a great deal of Zeal for that Religion; for God knew the Unsoundness of his Heart, and scorned his outside Piety, when there was nothing Sound within. Could such then be thought fit to build up the Church and Kingdom of Christ in these Nations, who had their Cruel Hands not only dipp'd in the Blood of Thousands of their Fellow Subjects, who were incomparably more Righteous than themselves; but had their Curſed Hands dipp'd in the sacred Blood of the Lord's Anointed? For, far be that Hellish Religion from Us, which glories in the Favour and Protection of such Prodigies of Wickedness. Not Popery, nor Jesuitism, not Hell it self could ever have bidden more open Defiance to Law, Justice, Reason, or Religion, than those profligate Traytors did, who from picking Quarrels with their Princes Government, dared to oppose his just Power by Arms, to sully his spotless Reputation by Calumnies, and at last, by an Infernal High Court of Justice, to take away his Life.

Had Men of sound Principles, Men of sober and unspotted Lives, eminent for solid Wisdom, and deep Apprehension of Things, been concerned in the ugly Action of this Day, Strangers might have been staggered by their Character, and have suspected there had been some more than ordinary Reason for it; they'd have fancied, that Wise and Good Men would never have perpetrated a rash and unjustifiable

*Hæ manus Trojam
erigent? Parvus
spes habet Troja si
tales habet.*

Sen.

fiable piece of Wickedness'; for — *Wickedness is of the Wicked only,*
as saith the Proverb — But why should I once mention Good or
Wise Men, in the Case before us! As soon may Heaven and Earth
meet together, as soon may Light and Darkness subsist together
in the same Point, both of Time and Place; as soon may the
Prince of Hell get lawful Possession of the Sovereignty of Hea-
ven, as a true Christian, acting only upon true Christian Principles,
can entertain so much as one Disloyal Thought, or rebel against his law-
ful Sovereign.

For the Wickedness of a Nation, many are the Princes thereof, says Solomon; And great, certainly, was the Wickedness of these un-
grateful Nations, in those Black Days of the great Rebellion. That
Wickedness brought upon Us, that irreparable Loss of one of the
best of Princes, and of Men, and exposed Us to the arbitrary Tyranny
of a few domineering Atheists. O, That our Eyes were Waters, and
our Heads were Fountains of Tears, That with their Streams,
we might, if possible, wash away the Guilt, contracted by that
horrid Impiety. But, alas! The Blow is given, the fatal Stroke
is passed, and the Calamity irrecoverable. What shall we do in
this our Day, to evidence our hearty Detestation of that unpa-
ralleld Treason? Let Us praise our God sincerely, who has not
yet extinguished our Light altogether, nor given Us wholly up
to the inexpressible Miseries of Anarchy and Confusion! Let Us love, and
with our Hands and Hearts support that Monarchy, under which
alone our Holy our Primitive, and our Apostolical Church and Religion
can be secure! Let us not permit any Encroachments on the Pre-
rogatives of the Throne, least, as formerly, we find the Liberties of the
Subjects overwhelmed and buried in the same Ruins. Let us be-
ware of groundless Fears and Jealousies, least they should conceive and
bring forth Treasons and Rebellions, and the most execrable of Murders
again among Us.

We know England, nay, London it self, has a Club of those God-
mocking Wretches, who profane this Day, with impious Feasting,
applaud the Bravery of those who murdered their Sovereign, and
Drink their Solemn Healths, to that bold Hand, which shall strike the
next Blow at Britain's Sovereign's Head: We know there are Teachers,
Ministers of the Gospel, as they presumptuously stile themselves, as
well as Atheistical States-men, who impose a new Scheme of Govern-
ment upon us; and represent those Kings, whom the Holy Ghost
calls Supreme, as no better than the Trustees and Creatures of the
People; who therefore threaten our present Gracious Sovereign with
having Recourse presently, to the Original Magazine of Power, i. e. to
raise the Mob upon Her, if She should but maintain the Laws
of Her Ancestors, or deny any Thing which they should think
fit to demand of Her; who boast of their Thousands and Ten
Thousands openly, who applaud the Sin of this Day, and would be
glad of an Opportunity to repeat it. O never let our Souls come
into their Secret! Let not our Honours be usited to their Assembly! Let
us abhor their Principles, detest their Treasons, own our Queen as

God's Vicegerent, and serve Her faithfully as our Lawful Sovereign! Let us not listen to false Teachers, turn Religion into Trifling, Devotion into Cant, nor Holy Zeal into guiddy Enthusiasm. Let us hold fast those Forms of sound Words we yet have, least Fanatic Raving should again blow up the Fire of Rebellion among us, and our Slaves, once more, should grow our Masters. In short, let us, as Solomon advises, Fear the Lord Prov. 24. 21, and the King, and not meddle with such as are given to change; for their Calamity shall rise suddenly, and who knows the Ruin of them Both?

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